4: Horton
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[The bibliography noted in this source refers to the complete bibliography appearing at the end of Vol. III of Handbook of South American Indians, pp. 903-986.]

4: Horton E-4 (no date) 1948
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773 562 dwelling house. The men did all the work, including such women's tasks as fetching firewood, providing manioc, and baking manioc meal. The woman ruler of the tribe and two companions found three sacred trumpets and secretly practiced playing on them in the forest. When the men discovered the secret, they took the trumpets away from the women. The women were sent to the dwelling house and were forbidden to look again upon the trumpets, while the men took possession of the men's house.

773 Both Strömer (1932) and Farabee (1917 a) report a myth which tells that the sun once fell upon the earth and destroyed its inhabitants by fire. Five days after the fire, the creator sent a vulture from the sky to see if the earth had cooled, but the vulture remained to eat the bodies of men who had been killed. After 4 days a blackbird was sent, but it remained to eat the charred buds of the trees. Four days later, the creator sent a dove, which returned with earth between its claws. Then the creator came down and recreated men and animals of white potter's clay.[4]

LORE AND LEARNING

773 821 A few miscellaneous cosmological beliefs were obtained by Farabee: Karusakaibō created the sun by transforming a young man who had red eyes and long white hair. The moon is a transformed virgin with white skin. The rain spirit makes thunder by rolling a pestle in a mortar. The constellations are men and animals in a great savanna. An eclipse of the sun is due to a great fire which sweeps over its surface. A powerful shaman once ascended to the sun and put out the fire. Now, when an eclipse occurs, the shaman sends his yakpu to clear the sun. The yakpu (a fragment of meteoric iron) falls to the earth as a ball of fire. After it cools, the shaman puts it away until the next eclipse.

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● 113 Baena, 1885; Barbosa Rodrigues, 1882 a; Bates, 1872; Campana, 1904–06; Chandless, 1862, 1870; Coudreau, H., 1897 a; Farabee, 1917 a; Hartt, 1885; Hörschelmann, 1918–20; Katzer, 1901; Koseritz, 1885; Kruse, 1934; Martius, 1867; Nimuendajú, 1938; Nordenskiöld, 1924 b; Spix and Martius, 1823–31, vol. 3; Steinen, 1899; Strömer, 1932, 1937; Tocantins, 1877; Wood, 1868–70.

[4] For texts of some of the myths given in condensed form above, see Strömer (1932); for other myths, not included in this account, see Strömer (Ibid.) and Tocantins (1877). Farabee (1917 a) also gives three animal fables which he attributes to the Mundurucú.

6: Murphy E-5 (1952-1953)1956
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NOTES

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The writer's wife, Yólanda Murphy, co-operated in all phases of the collection and evaluation of the field data. Drs. Fred Eggan, A. L. Kroeber, George P. Murdock, Julian Steward, and Charles Wagley read and commented upon this paper, and the author wishes to express his gratitude for their aid and interest.

[2] For the purposes of this paper the spelling of Mundurucú words is a simple Anglicization, except in the following cases: i and u have the phonetic values of Spanish i and u; ö is pronounced as in German; ĩ and ũ are nasal sounds. 104

[3] The identical marriage practices have been found in South America in bilateral societies having an essentially Dakota type kinship system. The difference between these cases and the Mundurucú seems to be most simply explained as a function of the line through which relationship is traced. A bilateral system would probably emphasize cross-cousin marriage, while sister's daughter marriage would be more clearly indicated in a patrilineal organization. Data on referential systems is, unfortunately, generally omitted or not clearly distinguished from the vocative system in the literature, and it is therefore difficult to analyze the terminology by the method followed herein. 602

[4] The trumpets are long hollow cylinders with reeds inserted in the mouth. The vibrations of the reeds emerge from the trumpet, essentially an echo chamber, as a deep reverberating sound. The instruments have a phallic symbolism which is evident when considered in connection with the associated legend. That the symbolic association between the genitalia and male dominance is not too remote in the male subconscious is suggested by the informant who, when asked how the Mundurucú "tame their women," replied "with the banana." These comments do not mean that I propose a psychological explanation of this complex. It merely indicates the deep interaction between culture and personality, structurally viewed. For our present purpose, it is preferable to view the complex as an integral part of the sociocultural structure. 534 831

[5] The reader will note that this is a somewhat different concept than the usual generalized statement of 'increase in the economic importance' of women. Eggan (1950:131) views the continuance of matrilocality among the Hopi in much the same light. 006

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The repression of open conflict among the Pueblo accounts for the latent hostility that many ethnologists have seen seething below surface relations. Under modern conditions this often results in community fission, and the same process can be noted among the contemporary, nonwarring Mundurucú. Lacking adequate safety-valves for the release of aggression, the Mundurucú now tend to withdraw from the frustrating situation.

Not all matrilocal groups repress aggression to the same extent as do the Mundurucú, nor are they as warlike. The greater emphasis of the Mundurucú upon social cohesion and external aggression stems from the persistence of patrilineal clans in a matrilocal society. This factor, combined with inter-village matrilocality, made hostility even more explosive and internal release systems less workable. It oriented the group toward warfare and provided the organization for its effective pursuit. Some deviation from our model is expectable, for there is no fixed and unvarying reservoir of aggression in society; it has its roots in the social structure, as does its expression. Our thesis states only that matrilocal societies must repress the open expression of intrasocietal conflict and that this repressed hostility, variable in intensity, will be released through acceptable and nondisruptive means within the society, or through warfare, or through both. But warfare, it can be concluded, is an especially effective means of promoting social cohesion in that it provides an occasion upon which the members of the society unite and submerge their factional differences in the vigorous pursuit of a common purpose.

NOTES

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[2] This seemingly incredible series was still remembered by the Urubú Indians of the upper Gurupí River in the state of Maranhão, according to a personal communication from the Brazilian ethnologist, Dr. Darcy Ribeiro.

[3] A fuller description of the ceremonies held subsequent to a successful raid will be published in a forthcoming monograph (Murphy n.d.).

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Notes

1. The tenacity and extensive legal rights of the Indians to control of rubber areas has been discussed by Bagley [1963, pp. 61-62].

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[p.18 is blank]

2: Steinen-1472,D-5 (1884, 1887-1888) 1894 SP? Bacairi SP?
Apiaca SP2
Cayabi
Munduruca SP3

/391 cont./

enemies of the Bakaïr, but there is no more specific information about them. The Nambiquara and Tapanhuna, enemies of the Apiaká, lived in the Arinos region; of the Tapanhuna, Joaquim Ferreira Moutinho* states that they spoke the Bakaïr

* Noticia da Provincia de Mato Grosso, S. Paulo, 1869, p. 216.

language; unfortunately no notes were ever made on the language of the Bakaïr, let alone on that of the Tapanhuna, /392/ and unfortunately the author has no claim to any credibility in these matters, as we shall see among the Bororó.

A statement in the fortieth volume of the Revista Trimensal do Instituto Historico (Rio de Janeiro, 1877, II, p. 97) is worth mentioning: it refers to the tribe of the Mundrukú /Mundurucu/, once feared far and wide, which today sits along the middle and lower Tapajos, but formerly lived farther upstream. Antonio Manoel Gonçalves Tocantins, who visited them in 1875, remarks: "In former times they also overcame the Bakaïr, whom they call Murunhúnes and whom they forced to go into the Matogrosso where they ('aldeiam') settled in villages." The latter addition shows that this can only refer to events of relatively recent times, in the Brazilian era. Nor should one believe, on the basis of this passage, that the Bakaïr lived in the province of Pará, among the dwellers along the lower Tapajos, the region of the upper course and of the source area [illegible] is called "Matogrosso"; the Mundrukú themselves lived next to the Apiaká in the province of Mato Grosso, where they are called Serema, and harassed all the tribes of the Arinos and Schingú area with their attacks. The Bakaïr, who called them "Manduruká," remembered them vividly, but said that their attacks no longer occur, since they have moved to the north.

The chief enemies of the West Bakaïr, and probably even of the united Bakaïr, if the tradition is correct, were the Kayabí. "Unvanquished savages in the vicinity of the salto," says the report of the Directoria dos Indios. The following is what I was